

INTEGRATION OF RELIGION AND SCIENCE IN THE QURAN: Interpretation of Surah Ar-Rahman Verses 19-20 in Tafsir An-Nur Hasby Ash-Shiddiqy

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Abstrak: Penelitian ini bertujuan untuk membahas tentang integrasi agama dan sains dalam tafsir Surah Ar-Rahman ayat 19-20 pada Tafsir An-Nur karya Hasby Ash-Shiddiqy. Fokus penelitian pada penafsiran surah Ar-Rahman ayat 19-20, analisis integrasi agama dan sains dalam konteks ayat tersebut, dan implikasi integrasi agama dan sains terhadap pengembangan pendidikan Islam dan sains. Penelitian ini menggunakan metode penelitian tafsir maudhui. Hasil penelitian menunjukkan bahwa Hasby Ash-Shiddiqy menafsirkan dua lautan dalam Surat Ar-Rahman ayat 19-20 sebagai dua jenis air yang berbeda, yaitu air tawar dan air asin. Meskipun keduanya bertemu di beberapa tempat seperti muara sungai yang bertemu dengan laut, keduanya tidak bercampur sempurna. Fenomena ini dijelaskan sebagai adanya batas atau yang memisahkan kedua air tersebut. Integrasi antara agama dan sains dalam tafsir ini juga berdampak pada pengembangan pendidikan Islam dan sains. Dalam pendidikan Islam, integrasi ini memberikan alternatif pendekatan holistik dalam proses belajar mengajar serta berdampak pada pembentukan karakter ilmuwan Muslim dan pengembangan riset multidisiplin. Selain itu, integrasi agama dan sains dalam tafsir ini berimplikasi pada pengembangan ilmu pengetahuan, termasuk dalam membentuk etika pengembangan teknologi dan menghasilkan ilmu yang memiliki dampak sosial positif.

Kata Kunci: Integrasi Agama dan Sains, Surah Ar-Rahman, Ilmu Pengetahuan

Abstract: This study aims to discuss the integration of religion and science in the interpretation of Surah Ar-Rahman verses 19-20 in Tafsir An-Nur by Hasby Ash-Shiddiqy. The research focuses on the interpretation of surah Ar-Rahman verses 19-20, analysis of the integration of religion and science in the context of the verse, and the implications of the integration of religion and science for the development of Islamic education and science. This research uses the maudhui tafsir research method. The results showed that Hasby Ash-Shiddiqy interpreted the two seas in Surah Ar-Rahman verses 19-20 as two different types of water, namely fresh water and salt water. Although the two meet in several places such as the mouth of the river that meets the sea, they do not mix completely. This phenomenon is explained as the existence of a boundary or separating the two waters. The integration between religion and science in this tafsir also has an impact on the development of Islamic education and science. In Islamic education, this integration provides an alternative holistic approach in the teaching and learning process and has an impact on the character building of Muslim scientists and the development of multidisciplinary research. In addition, the integration of religion and science in this tafsir has implications for the development of science, including in shaping the ethics of technological development and producing science that has a positive social impact.

Keywords: Integration of Religion and Science, Surah Ar-Rahman, Science

INTRUDUCTION

The integration of religion and science is an interesting and relevant topic in modern discourse. In the context of Islam, the Qur'an as a holy book provides guidance not only in spiritual aspects, but also in various aspects of life, including science. (Muslih, 2022). One surah that is often discussed in this context is surah ar-Rahman, which contains universal messages that can be related to scientific discoveries. The surah is known as the Surah of compassion, presenting profound messages about Allah's creation and His signs in the universe (Jamil et al., 2024). Verses 19 and 20 of Surah Ar-Rahman allude to a natural phenomenon that invites deep contemplation, namely two seas that do not mix. The interpretation of this verse can be viewed from various perspectives, including science, to understand the relationship between divine revelation and scientific reality (Bakir, 2016).

The integration between religion and science is not only limited to theoretical aspects, but also has far-reaching practical implications. For example, how the values taught in the Qur'an can shape scientific ethics and sustainability practices in the face of environmental challenges, or how an understanding of the limits of nature described in the verse can lead us to wiser actions in maintaining ecosystems (Multahada, 2021). In an effort to understand the integration between religion and science, it is important to refer to works of tafsir that highlight this aspect. Tafsir An-Nur by Hasby Ash-Shiddiqy is one of the commentaries that offers an interesting

approach, emphasizing the relevance of Qur'anic verses in the context of scientific knowledge. Through this tafsir, Ash-Shiddiqy not only explains the literal meaning of the verses, but also relates them to relevant scientific discoveries, thus building a bridge between the sacred text and scientific reality.

In its development, there are several challenges that arise in the process of integrating religion and science. One of them is the different approaches and methodologies used by the two fields. Science tends to be empirical and focuses on observable evidence, while religion emphasizes faith, revelation and spiritual experience. These differences often lead to tensions and debates among religious thinkers and practitioners as well as scientists. In addition, in the context of an increasingly secularized society, there is a tendency to separate science and religious values. This has the potential to reduce the depth of spiritual understanding and morality that should be the basis for living life. Therefore, efforts to integrate religion and science through a comprehensive interpretive approach are becoming increasingly important (Sulaiman, 2020).

The integration of religion and science refers to efforts to harmonize religious teachings with scientific discoveries. In this context, religion, as a belief system that governs moral and ethical values, can provide a framework for understanding science, which serves to explain natural phenomena rationally and empirically. This integration aims to create harmony between faith and reason, and avoid

the dichotomy that often occurs between religion and science. Basically, this integration aims to build a more comprehensive understanding of human existence, the universe, and human relationships with God. Many scholars and scientists, both from Islam and other religions, emphasize that religion and science are not two conflicting entities, but can complement each other in answering big questions about life and the universe through science (Qolbiyah & Zulhendri, 2023).

In Islam, science has a high position. The Qur'an explicitly encourages humans to use their minds and contemplate natural phenomena. Allah's words in Surah Al-'Alaq (96:1-5), commanding humans to read (*iqra'*), are the basis that studying is an obligation of every Muslim. Knowledge is not only limited to spiritual aspects, but also includes empirical sciences that can help humans understand the signs of Allah's greatness. According to the views of classical scholars, such as Ibn Sina and Al-Ghazali, demanding knowledge is one way to get closer to Allah SWT. Science and religion are considered as two paths that both lead to the ultimate truth. Ibn Sina (2023) stated that the universe is an open book that must be studied, while Al-Ghazali (2019) emphasized the importance of spirituality in the pursuit of knowledge.

In this modern era, science is evolving at a rapid pace with new challenges emerging related to technology, the environment and morality. The integration of religion and science provides a more balanced perspective in dealing with these challenges. For example, issues of bioethics,

climate change and artificial intelligence require a strong ethical framework, which religious teachings can provide, while practical and technological solutions can be developed by science.

In this regard, Hasby Ash-Shiddiqy's Tafsir An-Nur is an important reference that offers in-depth explanations of the verses and explores their meanings. Furthermore, learning from Hasby Ash-Shiddiqy's Tafsir An-Nur can open a broader dialogue between religious thinkers and scientists, and encourage collaboration in research on pressing global issues. With an inclusive approach, Muslims can be invited to not only understand the Qur'an as a holy book, but also as a rich source of inspiration to understand and respond to the challenges of the times

To achieve this goal, it is important to dig deeper into Hasby Ash-Shiddiqy's thoughts on the interpretation of these verses and how he connects Islamic teachings with scientific knowledge. Through this deeper understanding, it is hoped that this paper can contribute to the discourse of integration between religion and science. This study aims to explore how the Quranic interpretation of Surah Ar-Rahman verses 19-20 in Tafsir An-Nur can provide new insights into the integration between religion and science. By analyzing the tafsir, it is expected to gain a deeper understanding of the harmonization between the teachings of the Qur'an and the development of science, and how this understanding can contribute to the formation of attitudes and actions that are in line with spiritual values in everyday life.

The contribution of this research lies in the attempt to provide a deeper understanding of the integration between religion and science through the interpretation of Surah Ar-Rahman verses 19-20 in Tafsir An-Nur by Hasby Ash-Shiddiqy. This interpretation not only reveals the spiritual dimension contained in the verse, but also explores the relationship of natural phenomena with modern scientific concepts, especially in the fields of geography and hydrology, such as the interaction between freshwater and saltwater. Furthermore, this study provides insight into how understanding religion in the context of the verse can provide a new perspective in the development of Islamic education that integrates science. By analyzing the implications of the integration of religion and science, this research has the potential to contribute to a more holistic education model, which not only emphasizes cognitive aspects but also moral and spiritual aspects in the learning process. In the field of science development, this research can provide an ethical basis for the development of technology and scientific research that is more responsible, based on Islamic religious values. Thus, the results of this study are expected to enrich the discourse on the relationship between religion and science and contribute to efforts to develop an Islamic education curriculum that is oriented towards the integration of science and the formation of the character of Muslim scientists who have a holistic view.

This research certainly has a distinction from other studies, to find out the following are some relevant previous studies,

first research by Rant Wulandari(2022) which discusses the meaning of surah ar-Rahman in the context of a comparison of scientific and Sufi style interpretations, this study suggests that there are differences in interpretation styles so that the meaning of the surah becomes different. Second, a study conducted by Fazlur Rahman(1970) , which discusses Islamic modernism with the scope of the discussion regarding the integration of religion and science, his research is different from this research which focuses on Hasby Ash-Shiddiqy's thoughts, which offer direct interpretation of certain verses and explain how science can bridge this understanding. Third, research conducted by Hajita, (2024) which discusses the paradigm of religion and science in Islamic religious education learning, this research focuses on the paradigm and basic principles only, without focusing on the study of one surah in the Qur'an, in contrast to this research which focuses on interpretation and analysis of practical implications in Islamic education learning. Fourth, research conducted by Firdaus (2021) which discusses the concept of *ulul albab* in the Qur'an and its relation to the integration of religion and science. The research focuses on the word *ulul albab* found in the Qur'an and specializes the meaning of the word with the integration of religion and science. Fifth, research conducted by Sufatman (2022), which examines the integration of religion and science in Islamic universities. The research focuses on explaining the role of Islamic religious universities as a locomotive to promote the integration of religion and science at the university level

By referring to these studies, this research distinguishes itself by providing a more in-depth and applicable interpretation of Qur'anic verses that are directly related to scientific phenomena, and analyzing their impact on the development of Islamic and science education. This research is expected to pave the way for more inclusive thinking in bridging the gap between religion and science, as well as making a more concrete contribution to the development of an educational curriculum based on the integration of science and religious values.

METHOD

This research uses the method of tafsir maudui which refers to the approach popularized by Abdul Hay al-Farmawi. According to al-Farmawi (2002), this method is carried out through several systematic stages to obtain a comprehensive understanding of certain themes in the Qur'an. The first step is to determine the theme to be studied. This theme is chosen based on problems that are relevant to the needs of the people or issues that are developing, and must be determined specifically and clearly. After the theme is determined, the next step is to collect Qur'anic verses related to the theme. However, in this study, the verses to be interpreted have been determined, namely surah ar-Rahman verses 19-20. The verses are then arranged based on the order of revelation to understand the historical context and asbabun nuzul of each verse. The next stage is to analyze the content of the verses that have been collected. This analysis involves a study of the aspects of

language, balaghah, and tafsir given by the mufassirs who in this case specialize in An-Nur tafsir by Hasby Ash-Shiddiqy.

The data sources in this research consist of primary and secondary data. The primary data source is tafsir *An-Nur* by Hasby Ash-Shiddiqy, which is the main reference in interpreting the verses related to the theme of the study. This tafsir was chosen because of the uniqueness of its in-depth approach and is relevant to the thematic context raised. Secondary data sources include other relevant works in the field of integration of religion and science both sourced from books and scientific articles that support the analysis of research themes. These secondary sources serve to provide additional perspectives and enrich the analysis conducted.

To ensure the validity of the data in this study, an internal validation technique was used. This validation is done by checking the harmony and consistency of interpretation between verses in one theme. With this approach, the results of the analysis remain in the corridor of systematic understanding of the Qur'an and do not deviate from the thematic context raised. This approach ensures that the research results have a solid foundation and are relevant to the objectives of the study.

RESULT AND DISCUSSION

Hasby Ash-Shiddiqy, a prominent Indonesian scholar, has the full name Prof. Dr. (H.C.) Teungku Muhammad Hasbi Ash-Shiddiqy, M.A. He was born on March 10, 1904 in Lhokseumawe, Aceh, and died on December 9, 1975. Hasby Ash-Shiddiqy is

known as a mufassir with a distinctive and innovative approach to tafsir. The method he used is known as the tahlili interpretation method, which is an approach that describes the verses of the Qur'an in detail, both from the aspect of language, historical context (asbabun nuzul), and the relationship between verses, by combining various disciplines (Miswar, 2015).

The tafsir tahlili method developed by Hasby Ash-Shiddiqy emphasizes a comprehensive approach, in which each Qur'anic verse is analyzed in depth to reveal textual and contextual meanings. This approach not only focuses on the text, but also considers the relevance to various events and phenomena. In addition, Hasby Ash-Shiddiqy adopts a rational approach in his tafsir. He uses reason and modern science as tools to understand verses that discuss natural phenomena, life, and social relations, while still respecting the opinions of classical mufassirs. This approach allows Hasby to produce tafsir that is relevant to the times (Wahid, 2018).

Hasby Ash-Shiddiqy is also known for his efforts in integrating religion and science. He views that religion and science are not contradictory, but complementary in explaining God's truth. In interpreting verses about nature and scientific phenomena, Hasby Ash-Shiddiqy often uses modern knowledge to enrich the understanding of the Qur'anic text. In addition, the contextual and actualization approach is one of the characteristics of his interpretation. He seeks to actualize the meaning of the Qur'anic verses in accordance with the social conditions of modern society, making the

Qur'an a relevant guideline for all time (Faisal, 2021).

In addition, Hasby Ash-Shiddiqy did not ignore the importance of classical tafsir. He often refers to the works of scholars such as Ibn Kathir, Al-Qurtubi, and Al-Thabari, but still opens space for more contextualized interpretations according to the needs of the times. This approach makes his tafsir not only a reiteration of classical thought, but also a new contribution that provides a fresh perspective in understanding the Qur'an. Through the integration of religion and science, Hasby Ash-Shiddiqy's tafsir, as reflected in his interpretation of Surah Ar-Rahman verses 19-20, shows how the Qur'an can be a harmonious guide between divine revelation and scientific findings (Fadli, 2024; Idris, 2020).

Interpretation of Surah Ar-Rahman verses 19-20 in Tafsir An-Nur by Hasby Ash-Shiddiqy

One proof of Allah's power can be seen in the Quran Surah Ar-Rahman verses 19-20 as follows:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

He allows two seas to flow, both of which then meet, between which there is a boundary that neither of them exceeds.

In Tafsir Al-Quranul Majid An-Nur volume 5 by Prof. Dr. Teuku Muhammad Hasbi Ash-Shiddiqy, the interpretation of surah Ar-Rahman verses 19-20 reveals the meaning of the verse by referring to natural phenomena, especially those related to the

ocean. Hasbi Ash-Shiddiqy explains that what is meant by "two seas" in this verse are two different types of water, namely fresh water and salt water. Although the two meet in several places, such as at the mouth of a river that flows into the sea, fresh water and salt water still do not mix perfectly. This phenomenon is explained through the concept of barzakh, which is an invisible but real boundary in natural law, which keeps the two types of water separate (Ash-Shiddiqy, 1976).

This interpretation links barzakh with the scientific phenomenon of the difference in density between fresh and salt water. This is proof of Allah's greatness and power in regulating the balance of the universe. Hasbi Ash-Shiddiqy asserts that this verse not only explains the physical ocean, but also hints at the existence of a balance system created by Allah in all aspects of life. Through this interpretation, mankind is taught the importance of maintaining the balance of nature as a form of responsibility towards Allah's creation. The harmony of life in the world depends on how humans maintain good relationships, not only with Allah (*hablumminallah*), but also with fellow humans and the surrounding environment (*hablumminannas*) (Ash-Shiddiqy, 1976). This interpretation emphasizes that the integration between religion and science not only strengthens the understanding of the verses of the Qur'an, but also encourages people to maintain harmony in their daily lives (Amin, 2017).

Scientific and Spiritual Approach

This interpretation integrates scientific explanations of the phenomena of

fresh and salt water that are not mixed with the spiritual understanding that all natural phenomena are manifestations of Allah's power. Hasbi Ash-Shiddiqy asserts that science and religion are not contradictory, but rather complementary. Through this integrative approach, humans are invited to contemplate natural phenomena as signs of God's greatness, as well as explore the scientific aspects to strengthen faith. In this context, the Qur'an Surah Ar-Rahman verses 19-20 provide a concrete example of how divine revelation includes both spiritual and scientific aspects.

According to Saminan Ismail and Mustanir Yahya in the book *Science in the Qur'an* (2023), the two verses explain the existence of barzakh which functions as a barrier between salt water and fresh water. This barzakh keeps the properties of each water from mixing completely. This phenomenon not only proves the miracle of the Qur'an as a holy book that contains scientific knowledge, but also shows the harmony of Allah's orderly creation.

The phenomenon in question has been proven through modern scientific research, one of which is in the Strait of Gibraltar, as explained by Zaki Zamani (2019), that the Strait of Gibraltar brings together the Mediterranean Sea and the Atlantic Ocean, where the two types of water remain separate even though they meet. In addition, a similar phenomenon also occurs in the Gulf of Aden, which brings together the Red Sea and the Indian Ocean. The difference in salinity, temperature and water density between the two seas creates a natural barrier that is evidence of the

existence of barzakh as mentioned in the Qur'an.

Hasbi Ash-Shiddiqy's approach is in line with the views of experts such as Maurice Bucaille, who in his book *The Qur'an and Science* (1980) states that the Qur'an contains a lot of scientific information that has only been revealed through modern research. Bucaille appreciates the Qur'ān as a book that not only guides spiritual aspects, but also provides scientific knowledge that is relevant today. In the context of the afterlife, Bucaille considers this phenomenon as one of the Qur'ānic scientific signs that show the harmonious relationship between revelation and science.

By understanding this verse, we are invited to see nature as a living laboratory where science and religion walk side by side. Hasbi Ash-Shiddiqy invites Muslims to deepen science as a form of worship and strengthening of faith. The phenomenon of barzakh is clear evidence that the Qur'an is not only relevant in the past, but continues to provide scientific and spiritual guidance for modern generations (Amin, 2017; Putri & Ud, 2015).

Integration of Religion and Science in Surah Ar-Rahman verses 19-20 according to Tafsir An-Nur by Hasbi Ash-Shiddiqy

Tafsir An-Nur interprets the integration of religion and science found in Al-Quran Surah Ar-Rahman verses 19-20. In this interpretation, it is mentioned that Allah Swt. created a law that regulates the meeting between two types of water, namely fresh water and salty sea water. Although both can

meet, there are certain limits that prevent them from mixing totally.

Modern scientific discoveries have revealed phenomena related to the confluence of freshwater and seawater. One of the most relevant examples is the concept of a *halocline*, which is a layer that has a significant difference in salinity. In certain locations, such as the mouth of a river where it meets the sea, the less concentrated freshwater will sit on top of the more concentrated seawater (Ismail & Yahya, 2023).

This phenomenon is in accordance with the explanation in Tafsir An-Nur by Hasbi Ash-Shiddiqy, where the boundaries that exist between the two types of water are part of the natural law created by Allah SWT. This process can be explained through the principles of physics and chemistry, where the difference in density between fresh water and sea water makes the two types of water unable to mix evenly (Ash-Shiddiqy, 1976).

Hasby Ash-Shiddiqy's interpretation of this verse emphasizes that the Qur'an does not only speak at a spiritual or religious level, but also has dimensions that can be studied scientifically. Hasbi sees a harmony between revelation and modern scientific knowledge. This shows that Islamic teachings do not close themselves off from science, even supporting scientific exploration as a form of *tadabbur* (contemplation) of the signs of Allah's greatness in the universe (Ash-Shiddiqy, 1976).

In the context of integration between religion and science, this verse provides

space for Muslim scientists to use the Qur'an as a source of inspiration in developing scientific knowledge. Understanding natural phenomena, such as the meeting of two seas that do not mix, shows that science and revelation can support and enrich each other and are not opposites. The idea that God created a boundary between the two oceans not only demonstrates the greatness of His creation, but also shows that science and religion can complement each other. Science explains natural phenomena based on the laws of physics, while Qur'anic interpretation provides a deep spiritual and ethical context to creation so that natural phenomena that are God's creation can be explained scientifically.

Based on the description of the results of this study, it confirms that the verses of the Qur'an, such as those found in Surah Ar-Rahman verses 19-20, not only have religious meaning but also have scientific relevance. This confirms that the Qur'an and science can collaborate in understanding the reality of life and the larger universe.

Implications of Integration between Religion and Science for the Development of Islamic Education and Science

In Islam, there is a high awareness of the importance of science. The Qur'an, as the holy book of Muslims, often mentions verses that invite humans to contemplate natural phenomena as signs of Allah's power. For example, in Surah Al-Ghasyiyah verses 17-20, Allah says that humans should pay attention to how camels were created, the heavens were exalted, the mountains were

established, and the earth was spread out. These verses encourage Muslims to observe and research natural phenomena, which is the basis of the modern scientific method.

The concept of integration is also based on the principle of tawhid, which means the belief that all aspects of life, including science, ultimately lead to God. Thus, science and religion in Islam are not seen as two opposites, but as two different ways of understanding the same reality. Religion provides the ethical and philosophical foundation, while science provides the method for empirical exploration.

Implications for Islamic Education

One of the biggest implications of the integration between religion and science in Islamic education is the creation of a holistic approach in the learning process. Education will not only aim to develop cognitive and technical skills, but also shape spiritual and moral character. An Islamic education curriculum that integrates religion and science will include science learning coupled with theological reflection, teaching students to not only understand how the world works, but also why the world was created and what the purpose of life is (Zulfa, 2024).

In addition, with integration in Islamic education, Islamic education is able to create scientists who are not only experts in the field of science, but also have strong ethics and morality. Muslim scientists who understand religious values are expected to use their scientific knowledge for the benefit of humanity, while adhering to the ethical principles taught by religion. They will be

more aware of the social, environmental and moral impacts of their research (Rashed et al., 2016).

The integration of religion and science also paves the way for enriching the Islamic education curriculum. For example, in science subjects, in addition to studying the laws of nature scientifically, students will also be invited to see these phenomena in a theological context in accordance with Islamic education. This not only enhances students' understanding of scientific concepts, but also strengthens their faith. Conversely, in religion lessons, students are invited to understand that religion does not reject scientific discoveries, but instead motivates its people to seek as much knowledge as possible (Sa'adah et al., 2024).

Implications for Science Development

The integration of religion and science will help direct technological development so that it remains in accordance with the ethical principles established by religion. In Islam, all human actions, including technological development, must be based on the principle of public benefit (*mashlahah*). Technology developed without considering ethical aspects can have a negative impact on society. Therefore, science education integrated with religious values will create awareness to use technology wisely and responsibly (Sa'adah et al., 2024; Sinaga et al., 2023).

Science supported by religious understanding will be more likely to produce innovations that have a positive social impact. Islam teaches the importance of maintaining the balance of nature and preventing damage (*fasad*) on earth (Nirwana et al., 2024). This is relevant to the current global context, where

issues such as climate change, global warming, and environmental degradation are serious challenges. With an approach that integrates science and religion, scientists will be more sensitive to the impact of human activities on the environment and life as a whole (Nisa & Hasan, 2024).

This research makes a significant contribution to the understanding and development of integration between religion and science, especially in the context of Islamic education and science. One of the novelty findings in this research is how Surah Ar-Rahman verses 19-20 become the foundation for connecting scientific concepts with spiritual beliefs in Islam. Through the interpretation done by Hasbi Ash-Shiddiqy, this research shows that the understanding of natural phenomena, such as the meeting between fresh water and salt water, can not only be explained scientifically, but also serves as a manifestation of God's power that must be contemplated by Muslims.

The implications of this integration of religion and science are vast, especially in the fields of Islamic education and scientific development. In Islamic education, this integration offers a holistic approach that not only focuses on cognitive development, but also on moral and spiritual character building. This allows Islamic education to create scientists who are not only technically intelligent, but also have a high ethical awareness, so that they can use their scientific knowledge for the benefit of humanity without ignoring religious principles. An Islamic education curriculum that integrates science and religion will enrich students' understanding of scientific concepts while strengthening their

faith. In this case, religion is not seen as separate or contradictory to science, but as an impetus that motivates people to seek knowledge in a way that is in accordance with the teachings of Allah.

On the other hand, this integration also has major implications for the development of science. With religious understanding accompanying science, technological development can be directed to pay more attention to ethical aspects and public benefits (*mashlahah*). Islam teaches that all aspects of life, including technology and science, must be based on the principle of maintaining the balance of nature and preventing damage (*fasad*). Therefore, scientists born through education that integrates religion and science are expected to develop technologies that benefit humanity while reducing negative impacts on the environment and life as a whole. This approach is relevant to current global challenges, such as climate change and environmental degradation, where Islamic scientists can play an important role in addressing them with solutions grounded in religious and ethical principles.

Thus, the novelty of this research lies in the combination of scientific knowledge and spiritual understanding in the context of Qur'anic interpretation that not only touches on physical aspects, but also integrates these two dimensions in the development of science that is more responsive to the challenges of the times. This integration provides a new perspective in looking at the relationship between religion and science, which not only has an impact on the progress of science, but also on the moral and spiritual development of Muslims, creating scientists who are not only

intelligent, but also wise and responsible in applying their knowledge.

CONCLUSIONS

Hasby Ash-Shiddiqy, an Indonesian scholar, is known for his innovative and comprehensive approach to tafsir. The tahlili tafsir method he developed analyzes Qur'anic verses in depth by combining aspects of language, historical context, and inter-verse relationships. He integrates religion and science, seeing the two as not contradictory, but rather complementary. His interpretation is relevant to the times and prioritizes contextual understanding. In his interpretation of Surah Ar-Rahman verses 19-20, Hasby Ash-Shiddiqy relates the natural phenomenon of two seas that do not mix with the concept of barzakh, which is the boundary that keeps the difference between fresh water and salt water. This approach connects modern science with revelation, showing that the Qur'ān not only serves as spiritual guidance, but also provides scientific understanding relevant to natural phenomena. The scientific discovery of the halocline, the layer of salinity difference between freshwater and the sea, is in line with this interpretation. Hasby Ash-Shiddiqy does not only rely on classical interpretation, but also opens space for contextual interpretation. This makes his interpretation a new contribution to the understanding of the Qur'an. The implications of this integration of religion and science are very relevant for the development of Islamic education and science, where both can support each other to understand life and the universe. Hasby

Ash-Shiddiqy's tafsir teaches the importance of maintaining the balance of nature and making science a part of worship.

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